



13+ Scholarship Examinations 2017

HISTORY

1 hour

50 marks

Answer all of Section 1 and one question from Section 2 on the paper provided.

Write your name clearly on every sheet of paper used.

Source A: Medieval Collections of Relics – adapted from Umberto Eco, *The Infinity of Lists*

While at first people collected religiously, and in private places, grave-goods (we need only think of the treasures buried with the pharaohs), or gifts received from the temple, collection very soon turned to objects – often over and above their selling value – that were signs, witnesses to something else, to the past they came from, to an exotic world of which they are the only documents. We know little of the collections of the Roman patricians, we have some information about the medieval taste for collecting. In the “treasuries” of the period we find relics, precious stones, curious, surprising, marvellous and unexpected items. The most venerated marvels of the medieval treasuries were the relics. The cult of relics is not just a Christian phenomenon, and the classical author Pliny tells us of relics that were dear to the Greco-Roman world: Orpheus’ Lyre, Helen’s sandal, or the bones of the monster that attacked Andromeda. The presence of a relic was no end of a good thing for a city or a church in the Middle Ages, because it is not just a sacred object but also a valuable tourist attraction. In St Vitus’ Cathedral in Prague you can find the craniums of St Adalbert and St Wenceslas, St Stephen’s sword, a fragment of the Cross, the table cloth used for the Last Supper, one of St Margaret’s teeth, a fragment of St Vitus’ shinbone, one of St Sophia’s ribs, St Eoban’s chin, Moses’ rod, and the Virgin’s dress. The ancient chronicles say that in the C12th a German Cathedral held the cranium of John the Baptist at the age of twelve.

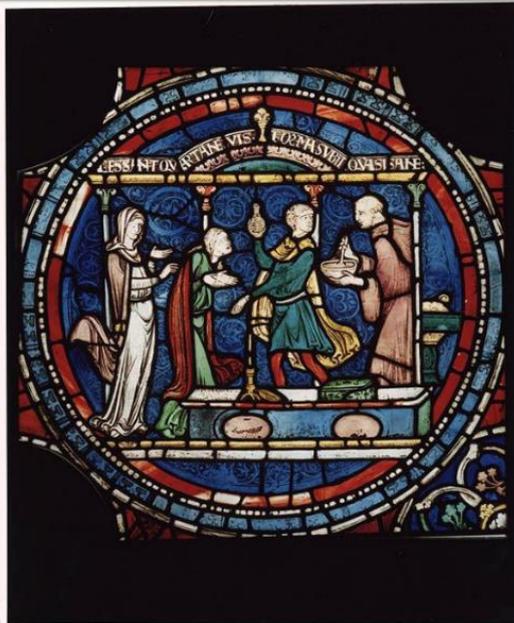
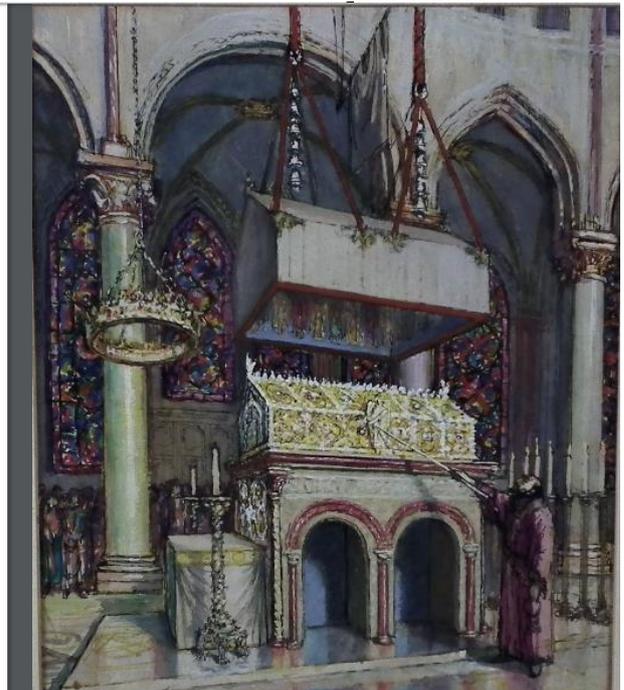


Figure 2 The Cure of Ethelreda of Canterbury, from window n IV, Trinity Chapel, Canterbury Cathedral, England, (1213-1216). Photo: © Crown Copyright, NMR.



Source B: “The Cure of Ethelreda” stained glass window Trinity Chapel, Canterbury Cathedral.

Source C: Becket’s Shrine: what it might have looked like. An artist’s impression.

Source D: The Pilgrimage Experience at Canterbury: Adapted from Emma J. Wells “Making ‘Sense’ of the Pilgrimage Experience of the Medieval Church”

When pilgrims arrived at Canterbury Cathedral, they were greeted by monks who escorted them to the chapter house in order to engage them with the stories of the life and miracles of St. Thomas Becket. Then the pilgrims processed around the determined route, passing through stations within the

cathedral, beginning at an altar in the north transept where Thomas Becket was martyred in 1170. They were then directed downstairs, plunging deep into the crypt in order to visit the original tomb-site of Becket. This part of the route is particularly significant. Even though here the pilgrims may not have yet viewed the miracle windows (placed upstairs), they were processing through the exact space where those miracles were experienced and initially recorded. In a sense, the pilgrims were physically experiencing the sanctity of the tomb due to the presence and authentication that had previously been attributed to the site. As such, they were experiencing the sanctity of Becket through the architectural surroundings which still remained sacred even after the movement of the body to the shrine above in 1220. Finally, the pilgrims emerged from the darkness of the crypt and ascended into the light-filled Trinity Chapel which housed the shrine of Becket. Surrounding this section of the route were twelve windows of Trinity Chapel, and nearby at its apex, was the light-filled Corona Chapel, which featured the relic shrine of Becket. Two of the windows illustrated Becket's life, whilst ten depicted the miracles he supposedly performed in the immediate years following his martyrdom (between 1171 and 1173). The stories depicted in the stained glass were selected from accounts of Becket's life and miracles recorded by the monks. Of the many types of miracles they recorded, perhaps unsurprisingly, healing miracles were chosen to be illuminated in the Trinity Chapel windows which enclosed the shrine area, authenticating the cult's power to intervene in ordinary lives and work miracles. Both the choice of the windows and the complex pilgrim route suggested a monastic community united in arousing the hope of a miraculous cure by St. Thomas; the primary purpose of the pilgrimage to Canterbury. [There were opportunities to buy Becket-themed souvenirs outside the Cathedral gates on nearby Mercery Lane.]

Source E: Rock and Roll Hall of Fame, Cleveland, Ohio.



Left:
Kurt Cobain
(Nirvana)
Fender
Stratocaster
1993



Above: Ringo Starr (*The Beatles*) drum kit 1965

The Rock and Roll Hall of Fame and Museum is located on the shore of Lake Erie in downtown Cleveland, Ohio, United States. Since opening in September 1995, the "Rock Hall" – part of the city's redeveloped North Coast Harbor – has hosted more than 10 million visitors and had a cumulative economic impact estimated at more than \$1.8 billion. The first floor of the museum is the entrance level. The second floor includes several interactive kiosks that feature Songs That Shaped Rock and Roll. Visitors enter the Hall of Fame section on the third floor. This section includes a wall with all of the inductees' signatures, a theatre that features filmed musical highlights from all of the Hall's inductees and an exhibit featuring artefacts from the latest class of inductees.

Source F: “The Cleveland Rock and Roll Hall of Fame is an historic place that features various rock artists from yesteryear to current. Inside the building you can find artefacts various artists used during their fame days. Wow, to even see memorabilia items from decades before my time from BB King, Aretha Franklin, Yard Birds, just sent goose bumps up my arms! I spent almost 7 hours, cried about 3 times and took a kagillion pictures. Everyone was warm and welcoming from the beginning to the end...I mean, how can you not be, surrounded by such rocking energy? I found out that the museum guides go through an extensive training about each exhibit. I was blown away talking to a few of them throughout the day as they shared inside stories about some of my favorite musicians. The gift shop offered a great variety of cool and interesting swag, and more affordably priced than I expected.”

Composite of *TripAdvisor* reviews January 2017

Section 1:

Answer BOTH questions.

Spend 25 minutes on this section.

1. How reliable is Source F for understanding the history of Rock and Roll and the idea of a Hall of Fame? (10 Marks)
2. Compare all the sources: describe and explain the similarities and differences between them. (15 marks)

Section 2:

Write on ONE of the following.

You can use the sources plus material from your own knowledge.

- A. “I often think it odd that it should be so dull, for a great deal of it must be invention.” How true is this view of History?
- B. “An Historian is just a journalist looking backwards.” Discuss.
- C. “History is just one damn thing after another.” Discuss.
- D. Choose two events that changed History and explain why they did so.
- E. In your experience, does the teaching of History concentrate too much on wars?
- F. “Women tend to be invisible in History.” Discuss
- G. “If we truly understood the spirit of Rock and Roll journalism, we would grasp all the problems of humanity.” Discuss.

(25 marks)



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HISTORY

1 hour

50 marks

Answer all of Section A and one question from Section B on the paper provided.

Write your name clearly on every sheet of paper used.

SECTION A

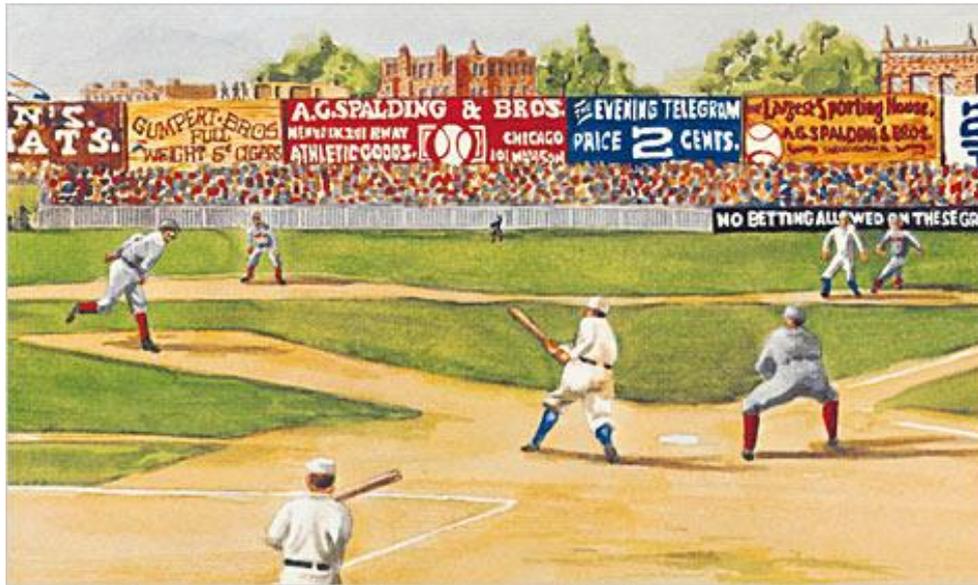


Image taken from: John Thorn, *Baseball in the Garden of Eden: The Secret History of the Early Game*

Source A: Adapted from Garry Wills, *Reagan's America: Innocents at Home*: Former US president Ronald Reagan (1911-2004, President 1981-1989) was a radio announcer in the 1930s best known for his sports casting. He became especially associated with baseball, the game which he had never been able to play, or even to watch in a big league town:

“I had never seen a major league game.’ In fact, he was not even seeing the games he described in vivid detail to a growing radio audience. He was three hundred miles away from the Chicago games he reported “live” working from a telegraph relay. He would start talking: “It would go something like this: “The pitcher (whatever his name happened to be) has the sign, he’s coming out of the wind up, here’s the pitch,’ at that moment Curly would slip me the blank. It might contain the information S2C, and without pause I would translate this into “It’s a called strike breaking over the inside corner, making it two strikes of the batter.” If the Cubs were in the field, I would continue while I waited for the next message, saying, ‘Hartnett returns the ball to Lon Warneke, Warneke is dusting his hands in the resin, steps back on the mound, is getting the sign again from Hartnett, here’s the wind up and the pitch.’”

Over six hundred times Reagan went through this elaborate creative process. The daily demands of such a “think-out-loud technique” called for quick wits as well as painterly imagination. This is the point of Reagan’s most famous radio story: ‘I saw Curly start to type so I finished the windup and had Dean send the ball on its way to the plate, took the slip from Curly, and found myself faced with the terse note: “The wire has gone dead.” I had the ball on the way to the plate and there was no way to call it back. At the same time I was convinced that a ball game tied up in the ninth inning was no time to my audience we had lost contact with the game and they would have to listen to recorded music. I knew of only one thing that wouldn’t get in the score column and betray me – a foul ball. I looked expectantly at Curly. He just shrugged helplessly, so I had Augie foul another one, and still another; then he fouled one back into the box seats. I described in detail the red-headed kid who had scrambled and gotten the souvenir ball. He fouled for six minutes and forty five seconds until I lost count. I began to be frightened that maybe I was establishing a new world record for a fellow staying at bat hitting foul balls, and this could betray me. Yet I was so far into it I didn’t dare reveal that the wire had gone dead. My voice was rising in pitch and

threatening to crack – and then, bless him, Curly started typing. I clutched at the slip. It said: “Galan popped out on the first ball pitched.” Not in my game he didn’t – he popped out after making a career of foul balls.”

Source B: John Thorn, *Baseball in the Garden of Eden: The Secret History of the Early Game*

Reflecting on the appeal of History in Jane Austen’s *Northanger Abbey*, heroine Catherine Moorland comments, “I often think it odd that it should be so dull, for a great deal of it must be invention.” Nowhere in the field of American endeavour is invention more rampant than in baseball, whose whole history is a lie from beginning to end, from its creation myth to its rosy models of commerce, community and fair play. Yet we love the game and the flimflam because they are both so... American. Decades ago, when I became convinced that the well-worn tales about the rise and flower of the game were largely untrue, I determined to set matters straight... in other words to fashion a history based on fresh documentary evidence to expose the truth. However, as time wore on I found myself more engaged by the lies, and the reasons for their creation, and have not sort simply to contradict them but to fathom them. And the liars and schemers in this not so innocent age proved to be far more compelling than the straight arrows. It is said in folklore circles that when a custom is too old for its origins to be remembered, a story is often devised to rationalize what would otherwise be baffling. Such has been the case with baseball.”

Source C: Adapted from “Sports Talk” in Umberto Eco, *Faith in Fakes*. Eco is an Italian Philosopher/cultural critic

The athlete as monster comes into existence when sport is squared, when sport, that is, from a game played in the first person, becomes a kind of intense discussion on play, or rather play as a spectacle for others, and hence game as played by others and seen by me. Sports squared equals sports performance. When I see others play, I am doing nothing healthy, and I am only vaguely enjoying the health of others, because in fact what I enjoy most are the accidents that befall those who are healthily exercising, the illness that undermines this exercised health. The athletes are competing in play, but the watchers compete seriously: they beat one another up or die of heart failure in the stands. But this sports squared generates a sport cubed, the discussion of sport as something seen. This discussion is in the first place that of the sports media, but it generates in turn discussion on the sports press, and therefore sport raised to the nth power. The discussion of the sports media is a discussion about a discussion about watching others’ sport as discussion. Present day sports, then, is essentially a discussion of the sports media. At several removes there remains actual sport, which might as well not exist. If the Olympics were not to take place, but were narrated daily and hourly through fictitious images, nothing in the international sports system would change, nor would the sports talkers feel cheated. So, sport as a practice, as activity, no longer exists, or exists for economic reasons (for it is easier to make an athlete run than to invent a film with actors who pretend to run); and there exists only chatter about chatter about sport. The chatter about chatter of the sports media constitutes a game with a full set of rules: you only have to watch those cosy broadcasts where they pretend (raising sport to the nth power) that some citizens gathered in the barber shop or bar are discussing sport. Or else you can go and listen to such talk where it occurs.

Questions:

Read Sources A, B and C.

1. How reliable is Source A for understanding the history of sport? (10 marks)
2. Compare Sources B and C. What are the differences between the sources and why do they differ? (15 marks)

SECTION B

3. Answer ONE of the following questions: You can use the sources plus material from your own knowledge. (25 marks)
- A. "I often think it odd that it should be so dull, for a great deal of it must be invention." How true is this view of history?
 - B. "An historian is just a journalist looking backwards." Discuss.
 - C. "History is just a series of accidents." Discuss.
 - D. Choose two events that changed history and explain why they did so.
 - E. "Women tend to be invisible in history." Discuss.
 - F. "If we truly understood the spirit of sport and sports journalism, we would grasp all the problems of humanity." Discuss.